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**Sacred** 9<sup>th</sup>

To the precious Memory of *Mrs*  
*Mary Boyleston*, Daughter of  
*Mr Thomas Boyleston*, of *Fan-Church-street*,  
L O N D O N.

She ascended in her Soul to her Lord  
On his *Ascension* day last, M A Y 7. 1657.

At whose Funeral, and by her own Appointment,  
was this Delivered in a Sermon, on that occasion, at  
*Fan-Church, London*, May 13. 1657.

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By one that knew her much and honoured her not a little.

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P R O V. 31. 30.

*Favour is deceitful, and Beauty is vain, but a woman that  
feareth the Lord, she shall be praised.*

*St Ambrose according to the Sep:uagint, reads the latter part  
of the verse thus, Timorem autem Domini ista laudet. But  
let her praise the fear of the Lord, Ambr. in loc.*

*A virtuous woman may be praised for her Beauty, or for her Fa-  
vour, but the fear of the Lord is the thing she praiseth.*

*Others may praise her for her vertues, but she giveth the praise  
of them to the power of Gods praise.*

*See Bern. in Fest. Omnium Sant. Sermon. 5. Illos devotis extolle  
preconiis, quorum secure potes adgaudere coronis.*

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L O N D O N, Printed by *John Macock*, 1657.

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*To my much esteemed Friends, Mr  
Thomas Boyleston, and to Mrs  
Catharine Boyleston, his good wife,  
and to Mrs Elisabeth Boyleston,  
their daughter.*

S I R S,

**I**T will be not unworthy our obser-  
vation to consider, with what a so-  
lemn remembrance, and Christian-  
like regard, the memories of the  
dead in the Lord have been preserv-  
ed. The Martyrs that died in the  
prisons, in times of persecution, though they were  
cast out into the open fields, and forbidden to be  
by any man buried; yet all this, their merciless com-  
mand, notwithstanding, some good *Tobyes* there  
were, which buried them in the evening, as com-  
monly they did all the rest thrown out in the like  
sort, and many times the Archers in the fields stand-  
ing by and singing together Psalms at their Buri-  
als. The Lives and Deaths of how many remark-  
able ones have we yet extant, and left upon Re-  
cord, which the posterities cannot read with dry  
eyes. Mr *Fox*, that famous Englishman, and great  
Historian, his life written by his son, endeth thus;

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He foresaw the time of his departure, nor would suffer his sons, which yet notwithstanding he entirely loved, to be present at his death, but forbade the one at any hand to be sent for, and sent the other on a journey, three days before he died; then calling both of them unto him, when he well knew though they made never so great haste they should come too late: whether he thought them unable to bear so heavie a spectacle, or would not have his own minde troubled with any thing that might move him to desire life, which to me and my brother was the most grievous of all chances, that thereby, 1. We should neither come to close his eyes. 2. Nor to receive his last blessing and exhortations. 3. Nor satisfie our minds with the last sight of him: Perchance we could with more patience endured to see the fainting approaches of his death drawing on, then to have lost in him so good an example how to die. The honest Publican that was so civil to those that were concerned in his office, ~~that~~ after death, he retained in memory of him a Statue erected, with an Inscription thereupon. Our elegant and exquisitely learned Dr *Hall*, Bishop of *Exon*, numbers dead Doctor *Willet*, who was somtimes his Colleague in his service to Prince *Henry*, amongst those Worthies of the Church of *England*, to whom he gives this notable Elogie, *Stupor Mundi, Clerus Britannicus*; The English Clergy, the worlds wonder. About Doctor *Raynolds* his Picture, after his death was written, *It is uncertain whether he were more Learned, or more holy.* At *Lichfield Minster*, so ancient, and now so much ruined,



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ruined, in the Quire at *Lichfield* I say, where you and I were Scholars together, there lies a Reverend Father's Body, sometime Dean of that Church, with these verses, then engraven in Brasse, though it may benow razed out and ruined ;

*Lo, here in earth my Body lies,  
Whose sinful life deserv'd the Rod ;  
Yet I believe the same shall rise,  
And praise the Mercies of my God.  
As for my Soul, let none take thought,  
That is with him that hath it bought :  
For God on me doth mercy take,  
For nothing else but Jesus sake.*

Now as the venerable and sacred commemoration of the Renowned Lives and Deaths of holy men, is profitable unto posterity, so it is likewise acceptable to God, and very well-pleasing, who in the same of his servants, chiefly is honoured, as the sole Author of every soul-saving gift ; Therefore the Ancients had their Sermons of those that were dead ; and one of them renders a sweet reason ; for speaking of holy *Athanasius*, he saith, Commending *Athanasius*, I commend Vertue it self ; it being all one to praise him, or Vertue it self, because he was a Store-house of all Vertues ; and the praise of the vertuous, praiseth God, by whose grace alone man is made vertuous : Besides the good example, for others Histories, are our documents ; and their honours, our incitements. *Justin Martyr* wisely observed, and left that acknowledgement

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ledgement behind him upon Record, that seeing the pious lives, and patient deaths of the Christians, he could not but think, that that which they professed was the very truth. It is reported of one *Adrianus*, that seeing the Martyrs, some of them, suffering such sad, and indeed unsufferable things, he took occasion to ask one of the Martyrs the cause why they suffered so? Who answered him with that Text of Scripture, *1 Cor. 2. 9. Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things that God hath prepared for them that love him.* The naming of which text so wrought upon him, that afterward he became a Martyr also.

It was a custome (saith one) amongst the Indians, after the death of any worthy man, to inscribe the acts of that Person, upon the doors of his house, for the ennobling of his Issue; and though thy fathers goodness availeth thee little, if thou beest not good, yet it availeth thee much to make thee good. How must the bowels of a tender father, or mother, or sister yern, when reading the true relation of the gracious life and death of such a one, they shall be able to say, this was my daughter, or my sister?

I have read of a Gentlewoman in *Lancashire*, in her life annexed to her funeral Sermon, that though she was of the weaker sort and Sex, yet she was strong in the faith, and ready in the Scriptures, wherein she used to read eight chapters a day at the least; this was her constant talk in her health, and the fruit thereof she reaped and received in her sickness, at her greatest need. Once indeed being convicted by a temptation of Satan, she cast her Bible  
from

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from her, and said, it was indeed the book of life, but she had read it unprofitably, and therefore she feared it was become the book of death to her; but another time when the temptation vanished, and comfort recovered, she took her Bible in her hand, and joyfully kissing it, and looking up towards heaven, she said that of the Psalm; *O Lord, it is good for me that I have been afflicted, that I may learn thy Statutes; the Law of thy mouth is better to me then thousands of gold and silver, &c.*

During the times of her sickness, she rehears'd for her comfort many texts of Scripture, but especially *Romans 8.* and *John 17.* many times concluding and closing that which she read or repeated, with prayer, and most comfortable Uses and Applications thereof to her self, crying out often, *O happy am I that ever I was born, to see this blessed day! O praise the Lord, for he hath filled me with joy and gladness! O the joys! the joys! the joys that I feel in my soul! O they be wonderful! they be wonderful! they be wonderful! O how merciful and marvelous gracious art thou unto me! O God, &c.* and this my soul knows right well; and this my soul knows right well, &c. Which speech of her assurance she often repeated.

Her last words were, *My warfare is accomplished, mine iniquities are pardoned; Lord, whom have I in heaven but thee, and there is none on earth whom I desire in comparison of thee: My flesh faileth, and my heart also, but God is the strength of my heart, and my portion for ever: He that preserveth Jacob, and defendeth Israel, he is my God, and will guide me unto death. Guide me, O Lord my God, and suffer me not to faint,*

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*faint, but keep my soul in safety.* With the uttering of which sweet words, she fell asleep, offering her soul a sweet Sabbaths sacrifice on Whitsunday, being the last of *May*, 1601.

Your *Mary*, which (through God) chose the better part, and it shall never be taken away from her, ascended to her Lord on his Ascension day last, which I believe you will not, and I hope I shall not soon forget; the last judgement is like to be on the Lords day; a tradition in the Church of God very ancient: This is the day on which Israel passed over the red Sea, Christ baptised in Jordan, turned water into wine at the wedding, fed five thousand in the Desart, came to his Disciples when the doors were shut, and on which we hope he shall come to judgement. For so he shall

1. Exceedingly honour, honour at a great rate his day.
2. Take the wicked at a most sad advantage.
3. Translate all his from rest to rest.

The place of that judgement, whether in *Bethlehem*, where he was born; or in *Tabor*, where he was transfigured, or on *Olivet*, whence he ascended, must be left.

Another Reverend Divine of our Church, the day before he died, called eagerly for the holy Bible, with these very words; *Come, O come, Death approacheth, let us gather some flowers to comfort this hour*: All other comforts he knew right well to be but comfortless, in regard of this, and therefore turning with his own hands to the eighth chapter to the *Romans*, he gaye me the book (saith the Reverend

See *Lactan.*  
l. 3. cap. 1.  
See *Aug. de*  
*temp. Ser.*  
154.

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rend man that relates it) and bade me read; at the end of every verse, he made a pause, and gave the sense in such sort, and with such feeling, as was much to his own comfort, but more to our joy and wonder.

Having thus continued his meditation and exposition, for the space of two hours or more, on the sudden he said, Oh stay your reading; What brightness is it that I see? Have you light up any Candles? To which one answered, No, it is the Sun-shine; for it was about five a clock in a clear summers evening. Sun-shine! said he, nay my Saviours shine, the day-star, from on high hath visited my heart; Oh speak it when I am gone, and preach it at my Funeral, God dealeth familiarly with man; I feel his mercy, I see his Majesty, whether in the body, or out of the body, I cannot tell, God knoweth, but I see things that are unutterable.

So ravished in spirit, he shut up his blessed life with these blessed words, O what an happy change shall I make! from night to day, from darkness to light, from death to life, from sorrow to solace, from a fæctious world, to an heavenly being.

Our Lord begins and continues his Swan-like song, and divine Ditty, *John* 13 and 14 chapters, &c. they say that the Swan dying, sings most heavenly and harmoniously, saith the Author; and the Poet expresseth the manner, on the contrary, the Syrens, how sweetly soever they sang before, yet at their death they make a horrid noise, and very unpleasant roaring.

Just so good men utter their best usually at last,  
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the wine of the Spirit being then strongest, and livelyest in them; whereas wicked men are then usually at worst, and go out with a stench, as the Divil doth, *Non fuit Cygnea cantio*, said *Melanchron*, of that wicked Book, *sed ultimus crepitus*; not a Swan-like song, but his last stink: So of *Baldwin* the Apostate. one saith, That he died cursing, as that wretch did swearing, who desperately also defired the by-standers, to help him with oaths, and to swear for him.

How the Word of God is his power to salvation, we may hence learn, for what but that, and the Spirit with it and by it, could work such wonders as these in any weak creature? Only when the Oracles of God bring forth his miracles, then doth the blind see, the deaf hear, and the lame walk, &c. *Mat. 11. 14.* the end of his miracles, was the proof of his Majesty; who rides on, upon his white horses, the Ordinances, conquering, and to conquer; and is able when him pleaseth, by the spiritual wielding of such weapons, to beat the Divil out of his Trenches.

That God may have the praise, and man the profit of any exact and excellent pattern in the great business of dying well, being possibly some of us provoked by the good example of others, to do something in the one thing only necessary, namely, the working out of our salvation with fear and trembling, whereby

1. We shall engage Gods help.
2. And when we come to die, have nothing else to do but to die, Motives strong enough where there is any ingenuity.



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I have adventured here to blow the coal a little, lest peradventure that should go quite out, which had more need to be kept on fire to light our candle by in a dark night.

I know that whatsoever we profess to write of any, we must take heed lest out of any private affection, we seek the advancement of his or her name, of whom we write, with the prejudice of truth; the precious Reliques of our holy friends are dear indeed, but truth ought to be much dearer. It shewed a great deal of ingenuity in *Alexander* the Great, when *Aristobulus* the Historian wrote a flattering book of his valiant acts, and presented it to him, he read it over, and when he had done, cast it into the River *Hydaspes*, telling the Author, that in very truth he had deserved to be so served as his book was.

For the gain of you, whose loss I am sensible of, in parting with such a daughter, had you parted with her to any, but he that hath her, such a daughter I say, which seemed exactly to have learned the rule that that great learned man gave, namely, That youth must prepare that which age must use. She had secretly gotten a stock about her, which had she lived, might have been fair furniture for age. The Herbalists observe, That the translation of a Plant, is the perfection thereof; and so here, God transplanted her, and she is removed thither, whither if her counsel, and the Lords, may help us to follow, and any thing here written, may help it, it will be well, when you meet there.

Touching the mutual knowledge that they that

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shall be so happy as to go to heaven, shall have in heaven one of another, let me (with your leave) add a word or two. This question was proposed to *Luther*, immediately before his death, which he (whereunto not a few others subscribe) answered very gravely, and on this manner: As *Adam* in the estate of innocency, when God first presented *Eve* unto him, whom he had never seen before, asked not, who she was, or whence she came, but said presently, *This is now bone of my bones, and flesh of my flesh*, see *Gen. 2. 23*. Even so the Saints in heaven blessedly enlightned, with knowledge beyond *Adam's*, in his first condition, shall know not only those whom here they knew not, but even those whom before they never saw: Again, let that be remembred, that when *Peter* was ravished with an heavenly Vision, in the Transfiguration of *Christ*, *Matth. 17. 4*. he took notice of *Moses* and *Elias*, and knew them; Now see the Fathers reasoning; *Peter* had never seen either *Moses* or *Elias*, no nor so much as either of their Pictures; for the Law did utterly forbid such things to that people, and yet knew them, so shall we in heaven. Again it is said, *Luke 16*. that the rich man knew *Abraham* and *Lazarus*, being himself in torments: and therefore, much rather may we believe, that *Abraham* and *Lazarus* being both in heavens joys, knew one the other. Again, our Lord tells the wicked Jews, *Matth. 8. 12*. and *Luke 13. 28*. That *they shall see Abraham, Isaac, and Jacob. and all the Prophets, in the Kingdom of God*.

If you regard (as I believe you do very much)  
venerable



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venerable and grey-headed Antiquity; the great *Nazianzen* *Nazianzen*, comforteth himself concerning a very dear Brother dead, that one day he shall see his said brother again in that estate of glory; a comfort indeed unspeakable, and glorious to be persuaded, that my child hath lead the way to glory before me, and I were much to blame if I did not make some conscience of hastening after her thither.

Another of the great Lights of our Church, one of those flaming Torches, I tell you Country-men whereat such as I, are glad to light our little Candles, and bless God to; for such helps are never to be forgotten, for speaking of the place of glory, he saith, A great number of our friends expect us there, our Parents, Brethren, Sons and Daughters, &c.

Another writes a Letter to a Lady, on purpose to comfort her after her husbands death, wherein he assures her that she shall know him amongst that blessed society; yea, that she shall know him better, and love him better, then ever she did in this life; because our knowledge shall be no outside knowledge in the flesh, or in the face, (*For though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. 5. 16.*) but by the true discerning eye of the soul, which shall then see most clearly, when it shall be delivered from this darksome and dull body: Nor can I forget one instance more; a Heathen man and no more, though a man indeed of very rare parts and literature; it is to be seen in one of his Books, with what a triumph of spirit he remembers that dear day, when

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when he also shal be gathered to the rest of his friends gone before.

This I have written to you, to provoke you and me to something; we wept over her when she was dead, and had it been in our power, we would have made her alive again, and kept her so, to keep her memory alive; therefore comfort one another with these words: Let me but add one thing more that I have read of those two blessed men and Martyrs of God.

Brother *Bradford*, saith Bishop *Ridley* to him, a little before he was offered up: So long as I shal understand thou art in thy journey, I shal pray to God to set thee safely home, and then good Brother speak you for the Remnant that are to suffer for Christs sake, according to that which thou then shalt know more cleerly: This (possibly it vvil be said) is to be taken vvith a grain of salt: Wel, be it so, yet something may safely be said; Hovv happy a thing is it vvhen God takes out of our families to fil up his, and hovv unhappy shall it be for us, vvhen vve shall pretend to rejoyce that our children are gone to Heaven, and yet our selves delight not in that vvay vvhich leads thither; for in the vvay of righteousness there is life, and in the path vvay thereof there's no death, *Prov. 12.28.*

This (whatsoever it is) hath no meaning at all in it, but to be sacred to her memory, who is one of them of whom 'tis said, *Blessed are the dead that die in the Lord*; I think it pittty that such an example should be buried in silence; and truly I had not a few ingagements thereunto: I mean, to the making

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king publick these things, there are too few of the flock that leave such plain foot-steps behind them, whereby a man may so plainly perceive Heavens path, and not goe out of it, such women Disciples as are rich in good workes, are excellent and exemplary to, so was she, *Act. 9. 36.* for the woman was first in the transgression, see *1 Tim. 2. 14.* and *Adam* was not deceived, that is, he was not deceived so much by his judgment, (though also by that too) as by his affection to his wife, which at length blinded his judgment forely also.

But First, If we mark here how effectual God is in salvation working, how powerful, precious, and prevalent upon the spirit he is, when once he opens the heart, that is, gains upon her affections, *whom he loves, he loves to the end*, his gifts and calling is without repentance; he will perform or perfect it, he doth not use to halt, or halve it with us, only we must pray as *Luther* was wont to do, *Confite O Lord in us what thou hast wrought, and perfect the work in us thou hast begun to thy glory, so be it*; a certain good Gentlewoman said when she was a dying, Now, and never till now, did I know what is the meaning of this, *Daughter be of good cheer, thy sins be forgiven thee*; the seed of God may lye under the clods for some time, and yet sweetly appear in Gods time, and bring forth an Harvest of holiness, and then the soul rejoyceth with the joy of Harvest; and so did she, as that blessed one, *Luk. 1. 46.* Maketh room for him, and enlargeth her thoughts of him; It is as needful for us to remember God, as it is for us to breath.

And

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And secondly, it will be very needful to mark how sweetly self-evidencing grace, and real goodness is: silent was he a while indeed, but at length brake out into a brave confession, worthy to be written in letters of gold; so she called up (I mean the chief) into her Chamber, all my Boorders, Gentlewomen, and related to Persons of Quality, before whom she gravely delivered Exhortations, as to their self-bearing, and virtuousness of their behaviour: Now dying words do sometimes take a deep impression, they appeared to be given from her with a great deal of truth in the heart, so I am sure they were received by them with no small quantity of tears in the eyes, as if they had heard something from her, and read something in her, which they did surely desire to learn to imitate, according to that blessed exhortation; *Remember those that have spoken to you the word of God, whose faith follow, considering the end of their conversation.*

And thirdly, That a precious example of one so related to a person, persons, or a family, neglected, and not in high esteem as to matter of application with them and theirs, will be such an aggravation, as a heart that fears God, would be very loath to be burthened with; See *Daniels* Language to that great person, *And thou his son, oh Belshazzar, hast not humbled thine heart, though thou knewest all these things, Dan. 5. 22.* shall it be said of us, that we all were ear, and eye witnesses of so many holy passages, and yet are our hearts not relenting? *Pharaohs* ten plagues did but make him ten times the harder; and there are some things  
which

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which God lets us see and hear, for which if we be not a great deal the better, it's to be feared we shall be a great deal the worse. The Jews have a proverb among themselves, and it is very significant, That there is an ounce of the golden calf in every punishment that they undergo: Let us take heed, the Lord hath so done his works, that they ought to be had in remembrance of all them that fear him, and whoso is wise, will consider these things, and they shall understand the loving kindness of the Lord our God. And rest thou dear soul in the bosom of the blessed, from whence thou dost call upon us to lay by all our womanish weeping, and to stir up our selves to the contemplation of those virtues of thine, which it doth not become to make mention of, without some of that which is in heaven for the conversion of one sinner.

Lastly, I hint but one thing more, and that is, that the best things will not be adorned: true beauty needs no paint, native comeliness scorns the unnatural druggs of those bewitching *Fæzabels*; it's a childish thing to speak great things elegantly, they are their own ornament; wisdom is the beauty of the mind, and the Kings daughter is glorious within, there's her justification, and she is in a garment wrought about with divers colours, divers graces, there's her sanctification; and did not these things shew themselves to be in her soul, as plainly as fire shews it self to be where it is by heat? If the truth of this did not evidence it self, then let us be found false witnesses. One of *Julian* the Apostate's bosom birds, once tauntingly asked the poor, and then sore-

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ly persecuted Christians, this question, and what is the carpenters son (meaning our Lord Jesus, blessed for ever) a framing now? The poor creatures answered presently, yet not without a dictate truly divine, he is now making a coffin for *Julian*; and it fell out accordingly, for he was slain shortly after, and died blaspheming: if any of the sons of scoffing *Ishmael* read these lines, let him heed as well as read, lest his bonds be made strong: I could say something but I will forbear, only entreating that text may not be forgotten, *It cannot be but that offences will come, but wo be to him by whom they do come, &c.*

I beseech you Sirs, your relations, friends, and all that are concern'd any way in this occasion, that you will be wise, a Bee will make that of a flower, that a fly cannot do; honour all Gods good precepts, get something by mans good examples: man, had he never fallen from his first integrity, must have lived by the same law that we do now, his children should have met (saith one) at the tree of knowledge, as at an altar or temple, and there have solemnly performed (on the Sabbath day especially) the great business of Religion, repeating the history of their creation, worshipping and praising God: we have a threefold cord to bind us to Gods service, what he hath done for us in our creation, is now doing for us in redemption, and we expect in resurrection. The Lord make your and my children like her in her morals, spirituals, and eternals, Amen, Farewel.



To the READER.

N the tenth of the Proverbs, and the seventh verse, our English goes thus, The memory of the just is blessed, but the name of the wicked shall rot. But according to the Original, The memory of the just in benedictionem, shall be for a blessing: the very remembering of them shall bring a blessing to such as do remember them; a blessing they were while they continued, and when they are gone, in the continuance of their memory, a blessing shall continue; for God will bless those that honour the memory of his servants, and besides the memory of them will make them to be imitated, which is a blessing that shall be rewarded with blessedness: But it is the memory of the just that shall be blessed, it is not safe for them that themselves should be blessed while they live; for though a just man may keep his root sound, by keeping the soundness of truth in his head and understanding, and though he may keep his sap well, by keeping sincerity in his heart, and though he may keep his branches from withering, by flourishing in good works and actions of vertue, yet when he is grown big, and at the height, a tempest of Fame may quite overthrow him, therefore it is good counsel to crown them with devout praises, of whose crown of glory thy joy may be secure. On the other side, great is the corruption of wicked-

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## To the Reader.

wickedness, that it conveyeth rottenness to the very name of the wicked, not only their bodies shall putrifie below in the earth, but above ground their names shall cast such a stinking savour, as is not to be perfumed by all the Divels spicery.

I saw some reasons engaging me to the making of these publique; such as these, viz. That I might honour mine own Family, where this Gentlewoman had her breeding, and tell the world, that she honoured me, in desiring to live with me, which she did for some considerable while; and at her last, to die with me, which she did also; and she did that last work of dying, so well, that it must not die with her, as Hortensius his Orations did, *Mors privata potest, opibus, non operibus.*

Besides, I thought my self engaged to signifie my respect, which I would have the world know I bear to the relations of the deceased, to all, whom by her gracious example, I shall be a Monetor, that they remember, that she had all, only by having the Haver of all: Plenty (without God) becomes penury. I am a Staffordshire man bred and born, and I know I have a great many of my Countrymen in this great City, and to them all I have somewhat to say, I know there are not a few persons of quality, *Id agendum est; ut satis vixerimus,* saith Seneca, Epist. 23. And, *ut satis vixerimus, nec anni, nec dies facient, sed animus,* saith he Epist. 62. who knows but I may do some good to some of my dear Country-folk, by the leaving upon record, on such an occasion as this, some few memento's, such as these.

1. The ordinary warning for death is, that our souls are all filled with evils, and our life draweth near to the grave; see that of the Prophet David, Psalm 88. 3.



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we may not look for extraordinary warnings; The Historian indeed hath some such in almost every one of his twelve Cæsars, but such as they are always uncertain, so very unsuccessful, no man made thereby either the wiser or the better; and the reason is, because that the common sayings of death are as commonly abused, such as this, Nothing more certain then death; nor more uncertain then the time when.

2. There are affirmative signs of death very many, there is not one negative, and in justice some, and in mercy others, their lives are taken away; Hoc animo tibi hanc Epistolam scribo tanquam cum maxime scribentem, mors evocatura sit, See Sen. Epist. 62. There's no sudden death to the godly, said St Austin, However, a careful eye does well, upon that time, when the wicked shall be miserable without hope, the godly happy without fear.

3. The Divines warning for death, is commonly slighted over, the Physitian's wept over; and yet we do not, or dare not see our vileness and vanity, that we are ready to hearken the soonest and the best to the worst warning: casualty, weakness, and age, are death's three messengers; the first shews how doubtful our death is, the other two how near.

4. What is it that indeed makes our lives so short, there be (I believe) many pretences; but hear I pray you in good earnest, we do not consider others to get by them; and for our selves, we do not begin to live, till we are ready to die, and so never attain to the use of that moderately, which we may not use long.

5. You may and must be said only to know that which you do consider, wisdom to consider our latter end, is that  
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## To the Reader.

*in comparison whereof all things are vain and vile too ; it will not be amiss then to be the Lords remembrancer ; a little I remember of Ambroses Observation, Si pro otioso verbo, redemus rationem, videamus ne redamus, pro otioso silentio, See he de Office l. i. c. 3. Many offend in too many words, some in too few.*

*The deceased Relations, I know are some of them at some distance from London, unto whom it would have been hard, if not impossible, by word of mouth, to have communicated so good news as these Papers will bring ; And if hereby many may be provoked to thanksgiving on her behalf ; what harm will there be in all that ? Hearts sometimes are strangely enlarged upon sad and suddain occasions : when Eudoxius a Rhetoritian, was sick, and had intreated Gregory Nazianzen, to expound to him the 73. Psalm, while the Father was a doing it, the sick man said, Gratias ago tibi Pater, o conditor hominum, &c. I thank thee O Father, thou maker of Men, who doest rightly frame us even against our will, and by the outward, dost purifie the inward man : who doth know but that some body at Lickfield, also reading this, may break out into some good acknowledgement ; I have seen, heard, and read something, and do know, that one Christian hearing of another, is sharpened as iron sharpneth iron, so doth a man the face of his friend.*

*Besides, there is something else not to be omitted, for if the foot-steps of the flock be not to be disregarded, then is there something as to example ; example I say, as to me, and what I do here in ; For, 1. I can alledge something of Antiquity to justify my practise herein, as to a pious friends Funeral Sermon, so did the great Nazienzen,*

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zen, for his Father, for his brother Casarius, and for his sister Gorgonia; that I might add no more, though I know more might be added, of no less note then Athanasius and Basil, &c. St. Ambrose had to do upon this account with Emperours; I do not forget the commend he burys his Brother ~~Salgon~~ with; St. Jerome hath his company, and very considerable; Begin with Nepotian, and forget not the good women, Marcella, Blefilla, Paulina, Paula. Fabiola, &c. See St. Bernard bringing up the rear, and hugely extolling Malachy, Gerrard, &c. which I offer the Reader a taste of, and let him close all with that excellent reason given by a person without all exception, See Nazian. in laud. Athanas. Orat. 21.

Satyrus.

2. You Gentlemen, mine Honoured Countrymen, you can I know all edge, that we are all bound to look with both eyes upon the Saints, both departed, and those alive too, and by them to examine, both what we do, and what we ought to do also; As for our Lord, he proposeth his own example to you, that you must take his yoke, and learn of him, namely, to bear it, for the matter it is a yoke, and for the manner, you must learn how to bear it too of him, for you will find him to be the best Principle and Pattern of holiness: But then you may step one step lower, from the Head to the Members, and make use of this Rule, That that man hath reason to suspect he hath done ill, who doth that which a good man never did, or if he did, he never repented him of it.

A good Expofitor upon the last of the Proverbs, observes, that in the Description of the vertuous woman there, in the Original is followed the letters of the Alphabet, every verse beginning with a several letter, according

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ing as in the Alphabet they are placed; and he says he doubts, and so do I, that all the letters in the Alphabet are not able to spell the womans name that is there described; but that which is best to be done is this, To mark that and this example too, very well, and let every woman strive to make them both agree to her as neer as they can, and let every man be ashamed that any woman should excell him in virtue and godlines;

For indeed she left behind her a name like a precious Ointment, which when the box was once broken, filled the house, I mean when she came to dye, she perfumed the place and persons, and if unworthy man could have seen her minds beauty: Oh it had been as a vision of God: what was it else but a ray of the Sun of righteousness? and our Cupboard-customers seldom ~~were~~ any thing but the Corps, Coffer, and Cabinet of a Gentlewoman, any other thing they are as proud of as an Ape is of his clog.

My Soul, I tell the world, and the souls of them about me, which were eye, and ear witnesses of so great salvation of the Lords, with words, and weepings, and weepings and words, as we shed round about her, were falling forth continually into sighs of sorrow, not a little, and yet of exceeding great joy, until the time came that we had only one thing to do for her; namely, to draw the Curtains, put out the candle, and leave her to rest, and we all bear her witnes she laid her down to sleep, top full of the 1. Rest of confidence in God. 2. Rest of contentation with God, she had enough in him: I leave her Reader, she's well, and pray thee pray for me, and I'll do the like for thee, that both of us may be wise to salvation; so rests thine in our Lord Jesus

W. B.

*Beloved in our Lord,*

**B**Efore I come to enter upon the Text, I shall take leave to speak some few words as to our occasion of coming together at this time, which is the burying of our dead out of our sight; we see the relations of the dead Virgin bewailing her: There are rules both from God and man concerning this; *Abraham* mourned moderately for his deceased wife, it is one of the dues of the dead to be lamented at their Funeral, but Christians must know a measure, and so water their plants as that they drown them not, see *1 Thes. 4. 13. That ye sorrow not as men without hope*; our departed Souls, which Angels accompany, which Christ himself inbosometh, and which all the Court of Heaven come forth to bid welcome thither, may and ought to account their mortality their mercy, how much more their immortality. There is a very good argument (as hath been very well observed) to prove a Resurrection, in the very behaviour of parents toward their children, at the time of their burial; we weep over our dead relations, and if it lay in our power we would make them alive again, but it does lie in God's power to make his dead  
D relations

relations alive again, and therefore he will do it; for he is not the God of the dead, that is, in the *Sadducees sense*, of such as are utterly dead and *extinct for ever*, but in another sense, he is the God of the dead, Believers sleep in Jesus, see that *1 Thes. 4. 14. They are dead in Christ*, the union then is not dissolved by death, but as by sleep the body is refreshed, so by death it is also refined; let our care be to cleave close unto Christ at the instant of death, so shall he be to us both in life and death advantage; for Christ therefore died and rose again, and revived, that he might be Lord both of the dead and quick, see *Rom. 14. 9 He won his Crown, and then wore it, perfecting and proclaiming victory.*

As concerning what I shall say of her to you, I shall deliver my self in language which was used concerning a Gentlewoman, and upon the like occasion too, I call our Lord Jesus to witness whom she served, and I desire to do, that I shall say nothing at all, but as a Christian speak of such a one.

She that was Foster-mother to *St. Basil*, had wont to say of him, that he was a comfort and a credit to the family too, of how many young ones, alas! may it, nay must it be said, that they are the quite contrary an heaviness and heart-breaking too, to all their Relations; that good man had wont to pray with tears, Lord grant that I may meet none of mine in an unregenerate condition in thy day, and reverend *Claviger* had wont to say, if I may but see grace in my wife and children, I have enough, and shall think my wife and children richly bestowed.

Two things I have to observe.

1. Her life in her Fathers house, was sober and sweet, that great man says much of his *Gorgonia*, I say that I know, the Neighbours and the Servants, while she lived, she had all their loves, and when she was dead she had all their tears.

*A Virgin modest, free from folly,*

*A Virgin knowing, patient, holy.*

2. Her death at mine house, God had given her Soul two Companions, which were her fast friends; like that Brother of whom the wise man saith, that he's born for adversity, patience in, and contentedness with, whatsoever God would; she seemed to will what the divine will would, as if that third petition in the Lords prayer had been her Souls solace, *Thy will be done on earth as it is in Heaven*: The will of God is either,

1. Determining.

2. Prescribing.

3. Approving:

4. Disposing.

Now to have actions and affections in the Soul suitable to all these, is all in all; for example, to rest in the determining will, obey his prescribing will, desire to be approved of him, and to submit to his dispose.

These two ground-work graces (as I said) submission unto, and satisfaction with Gods will, were the pillars, the *Jakim* and the *Boaz* of a sweet soul-sufficiency, begetting and bringing forth twins.

1. She was content to wait for what she desired.

2. She was content to want what God denied.



One great wise man said I know how to be injuriously dealt withal, another said my mind and my estate are matches, another yet, if I cannot bring my estate to my mind, I can yet bring my mind to my estate: Another yet, and he an example worth the following, said, I know how to abound and to be in want, I can do all things through Christ strengthening me, *Phil. 4. 12.*

But as any thing draweth the nearer to the Center of it, the more strongly and swiftly that thing moveth, so it was here, the neerer she drew to her Souls Saviour and Center, the more active and spiritually nimble she was. Some of the Saints dying have sung out their Souls, so *Simeon*, and some have chidden them out, go forth, get thee gone, O my Soul, so *Hilarion*, the wine of the Spirit is strongest in the Saints at last.

In three things I took a good view of her inside.

1. Going to Prayer, with her and for her, two things, he that helpeth to make prayers as well as to hear them, the Holy Ghost I mean, dictated to me to press God with,

1. The hastening the sight of her heavenly Father.

2. The hastening the sight of her earthly Father, if so be that it were the will of his good pleasure: In both of these she had her hearts desire: It was wont to be said of *Luther* this man can have any thing, what he will at Gods hands, and indeed there is a generation of them that seek his face, that can beseech God, and besiege him too, you remember to whom God said *let me alone, &c.*

2. Rising



2. Rising from prayer, though at first we saw little, as the Prophet's man saw, a cloud but as big as a mans hand, yet afterward, it filled the whole Heavens; when the great Officer of the Church, I mean the good Spirit, gave her good measure, pressed down, and running over of perswasion. 1. Of her pardon from God.

2. Of her peace with God.

A perswasion that she had gotten a good Christ, and therefore could not have a bad death, she might be willing to change for she should change for the better, neither the distruction, nor the distraction of the day of Judgment should do her hurt, she was out of harms way.

3. Then was there such a pressure upon her Spirit, as on him that said, *I beleevd and therefore I spake*, or as on them that said, *We cannot but speak the things we have heard and seen*, see *Act. 4. 20.* as *Crasus* his dumb Son did for his Father. 1. God imparted to her. 2. She to us, others, and all about her, such news as that poor man told his Minister, after he had sitten mourning a long while, he came running one morning betime to his Ministers house, and falling down, sayes unto him Sir I can tell you the greatest news in *England*, what's that I pray you Neighbour, quoth the Minister? That Jesus Christ came into the world to save me, to save me Sir saith he, and died presently. I remember what God saith to the faithful Servant, *Enter thou into thy Masters joy*, yea, for its too big to enter into thee, it will swallow thee up, it overwhelm'd this poor Soul.

No

No thing nor person in the world did so much as trouble her in the least, that we could perceive; she had the presence of her mournful Mother, whose eyes were like the pools of *Helbon*, she wished for her Father, and he came in good time, of no body else she either spake or thought, that we could discern:

1. The heavenly husband held all her heart, and had it in possession in an effectual calling, which is nothing else but the answer of the heart.

2. Or else the Lord made a righteous retail, that they that neglected her in life, should be neglected by her in death: However it was I had mine own thoughts, and they are the Souls top boughs, soonest shaken.

1. Something fabulous came into my mind, scarcely worthy of my rehearsal or your remembrance; yet it then intervned and I'll not hide it. A certain Heathen put to Sea, with two Gentlewomen with him, the one he loved exceeding well, but she could not abide him, the other loved him extreamly, but he was not taken so with her; the Sea raged even to deadly danger, and the god thereof, *Neptune*, was by no means to be appeased but by the casting of one of these Ladies overboard; let the Gentleman chuse which he would, the Heathen would not lose the woman that loved him so well, but rather chose to throw the other into the Sea.

2. Something Historical I also light upon. A certain Hermite that used to say of himself, that he was never so safe as when at his book or in his Cell,

Cell, was found sitting by his friends one day in a very sad posture, and weeping bitterly, being asked the reason of this sorrow, he only brake forth into this expression, Alas Sirs, for grief Love is not loved.

This was not unlike that is recorded of a certain reverend Divine, that after some discourse that passed of Jesus, being in a deep muse, and tears trickling down his face before he was aware, at length he was urged to tell the cause thereof; who said, that it was because he could not draw his dull heart to prize, and to be in love with Jesus Christ.

3. Somthing I remembered which was a scriptural passage also, see 2 Cor. 12. 15. which fell from the mouth of blessed Paul, *And I will most gladly spend, and be spent for your sakes* (like clouds, to sweat our selves to death for souls, a blessed way of dying) *though the more I love, the less I be loved*, many a good mans, and a good womans portion too.

For her self, she was hugely taken with that chapter, *Joh. 3.* insisting much upon God's love, and man's faith, those two blessed bottoms, solacing her soul with that ver. 16. as the cattle do in a fresh Spring of cold water, on a very hot day.

One reading that ver. 17. 61. 10. *I wil greatly rejoyce in the Lord, and my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, and covered me with the robe of righteousness, &c.* said, that God had made it fully good to his soul; and Luther said of one of the Psalms, thou shalt now be my Psalm.

For

For you she chose the Text I now read to you,  
out of the *Psal. 73. 24. Thou shalt guide me  
with thy Counsels and lead me to thy glory.*

**S**ome general Observations I take in my way.  
1. Obser. *What a Creature man is*, as a child,  
or as a decrepite old & blindman, he must be led as a  
child by his Nurse, see *1 Thes. 2. 7.* Or as an old  
blind man by his guide, *Jo. 16. 14.* His duty is to  
follow the guide, his danger if he do not so do,  
most miserable miscarriage: It's a precious promise  
that *Mat. 10. 19. Take no thought how or what you  
shall speak; for it shall be given you in that hour what  
ye shall say*, and so it was to *Anne Askew* and *Alice  
Driver* Martyrs, when they put the Doctors to a  
*non-plus*: *Nazianzen's* expression was, *I am an In-  
strument*, Lord, do thou tune me, and then touch  
me, yea let God apt me, and act me, &c.

2. Obser. *What are the Word and Spirit*, our on-  
ly convoy, guide, and leading, the Christian must  
be like the Pilot, his hand on the Stern, and his  
eye on the Star, he leads by the truth into it and in-  
to all of it, the Spirit by the more sure word, See  
*2 Pet. 1. 19.* Of Prophecy, vvhhen our eyes see  
our Teachers, our ears hear the vvord behind us.  
*Luther* had vvont to say of himself in a Letter of  
his to his friend, that vvwhether he vvould or no,  
he became every day more learned than other, ( I  
protest (saith he) I do not knowv from vvhence  
these Meditations come, but they shall be all  
taught

taught of God, was his promise to his, and shall be the priviledge of his, who hath promised to be with his, that is to say, virtually and spiritually to the worlds end.

3. *Observ.* What promises godly people dare make to themselves concerning their God and good, see *Psal. 23. ult. Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the house of the Lord* : If they take away my meat, I believe God will take away my hunger, said that woman Martyr ; *Latimer* and *Ridley* going to the stake together to be burnt, yet comforted one another with sweet words, Come brother, be of good cheer, our God is faithful, and either he will assuage the fury of the flame, or else will strengthen us to abide it; they knew right well, that God doth use to proportion the burden to the back, and the stroke to the strength of him that beareth it, they alluded to that text *1 Cor. 10. 13.* It is a precious rule, and it was given by such a man, That saving faith in the sphere of its activity, is not less powerful then the faith of miracles.

4. *Observ.* Gods counsel in his revealed Will, the Scripture is to be opposed to, and preferred before all other directings, see *John 5. 39.* the author and matter of the Scriptures is our Lord, the word, the babe of Bethlehem, is bound up in these swathing bands, and therefore he bids us search them for him : But his observation is too true, while they burnt us for reading the Scripture, we burnt with zeal to be reading of them: now with our liberty, is bread also, negligence, and dis-esteem of Gods holy Word.

E

See

## The Connexion.

See the necessity of such a word directing us, others, and all. 1. Man sees the prosperity of the wicked, see ver. 3, 4, 5. &c. *I fretted at the foolish when I saw the prosperity of the wicked, for there are no bands in their death, &c.* The context shews us here, an offence wherewith men are ready to be offended, It is the fault of the Gods that *Sylla* is so happy, said they.

2. Says of it foolishly. As vain man is very ready to do, ver. 13, 14. *Certainly I have cleansed my heart in vain, and washed mine hands in innocency, for daily have I been punished, and chastened every morning.* Its very hard to see the hatred, with which God spares some, or the love with which he smites others see *Hos. 4. 14.* with *Heb. 12. 6.*

3. Shames himself at last for so doing, see ver. 15. If I say I will judge thus, behold the generation of thy children I have trespassed, for that were a wicked thought against him who disposeth all things wisely, and preserveth his children, in the midst of misery, the Lord knows how to deliver his.

4. Resolved, when once instructed out of Gods word, see ver. 16, 17. *I entred into thy Sanctuary.* Man gets not his judgement inform'd, till he go to school with God. This Barbarian, saith the Philosopher of *S. John*, hath comprised more stupendious stuff in three lines, then we have done in all our voluminous discourses.

5. The proper and precious result is then,

1. The dispensations of God may be to humble the good, and to advance the bad, *Job 1.* see a famous

mous instance, and indeed, to understand how the will of God, and the wil of the diuel may be joy ned both in the same thing, and yet differ as much as light and darknes, their ends (saith that precious Expositor on *Job* 1. 12.) were as different as their natures, is a great understanding.

2. But I know my duty and my distance too, see ver. 24. to the end, which is to make sure that I may be guided by Gods counsels, and led to his glory. For,

1. The excellency of this is, that amongst all failers, this fails not, see ver. 26. *for God is the strength of my heart, and my portion for ever.*

2. The experience of it, better then the gold of Ophir, when the soul can say, it is good for me, see ver. 28.

One point of Doctrine I shall handle, and therein include the whole text, which is this.

*Doct.* That God doth lead them by his counsels here on earth, whom he'll receive into glory in heaven. The chief good is such a guide, an entrance is not abundantly administred on any other terms, see 2 *Pet.* 1. 11. we do not go gallantly to heaven, but by so doing, one ship gets into the harbour, though with anchors lost, sayls torn, and masts broken, another comes in with sayls and flags up, trumpets sounding, &c. so is the affected and active Christian.

A profitable opening of the doctrine I shall thus endeavour.

1. What is counsel?

2. What to be led by it?

E 2

3. How



3. How God guides by his counsel ?
4. what is here meant by glory ?
5. What it is to be received into glory ?

In these five considerations.

1. Counsel in the notion of it is, That by which we consider, whether, what, and how things are to be done for profitable ends,

To be taken.

1. With God.
2. With a mans self.
3. With others also.

For such a Friend as can give and will keep counsel, is worth his weight in gold ; that which *David* said of the sword of *Goliath*, may be fitly applyed to this, see *1 Sam.* 21. 19. *There is none to that, none to such a friend ;* see Gods counsel, *Prov.* 1. 25. *Ye have set at naught all my counsel, and would none of my reproof ;* answerable to that, *my people would not hearken unto me,* see *Psal.* 81. 11.

Counsel is then (say the learned) without exception, when grounded upon

1. Reason.
2. Authority.
3. Example.

A scrutiny here in the particulars is then very needful, and so it will appear to the mind that hath wisdom, that Gods counsel, and Wisdoms counsel, which is the holy Scriptures, is surely founded on the strongest reason, the greatest authority, and best example, and therefore to be embraced.

Three things required in counsel,

1. The disposition of things present, Its observed that



that our Lord caused the people whom he fed, to keep order in their sitting upon the grass; they sate down rank by rank, as rows, or borders of beds in a garden, see *Psalm*. 112. 5. the discreet mans discretion.

2. Remembrance of things past.

Such are either,

1. Good received.

2. Or evil committed.

3. Providing for things to come, The proposall is *1 Tim.* 6. 18. that men ought to be rich in righteousness, and see the purpose, v. 19. the laying in store a foundation, as wise Merchants, or useful Usurers, parting with that which they cannot keep, that they may gain that which they cannot lose, which is life indeed, eternal life being only so, saith the father.

Now the Word is both the counsel and the counsellor, for Gods statutes are the believers songs, in the house of his pilgrimage, see *Psalm*. 119. 54. there being a prayer for every cross, and a praise for every comfort and deliverance.

1. The truth of that counsel, *Psalm*. 19. 7, 8, 9. read and heed, there are six words, and so many works; As, the Law of the Lord is perfect, it converts the soul; as, the testimony of the Lord is sure, it gives understanding to the simple, &c. That is. a word above nature which doth such works.

2. Its tendency, to wise a foolish one, see *2 Tim.* 3. 15 yea, and to make him wise others also, which he that does, shall shine as brightness it self, see *Dan.* 12. 3. nay see to that warily, this counsel makes wise to salvation:

Salvation: He's the wise man that provides for eternity; the wizzards of the world shall foolishly cry in Hell, we fools counted their life madness, &c.

2. To be led by Counsel what: the negative you will easily see, *Prov. 1. 25.* the reading will make it very plain, *you have made void all my Counsels*, that is, as to you, they have had no weight in your esteem, no work upon your hearts; but good Counsel is ever more worth than he that is the despiser of it, 'tis his own lightness that he doth not understand its weight and spiritual heaviness, which is indeed gravity it self.

There's another reading, *you have changed my counsel*, the better your counsel was the worie you were, and as if when they were counselled to turn, they had been advised to go on, so did they run on the faster in their bad courses, after good counsel given against them than before: No such unreasonableness as irreligion.

The affirmative, what it is to be led, offers, 1. Whose work it is to lead, even the Lords only: See that *Psal. 78. 52.* *It is he that made his people to go out like sheep, and fed them in the wilderness like a flock*; so it was under the Law, and so it is and shall be under the Gospel to the end, see *Jho. 16. 13.* *The steps of a good man are ordered by the Lord, and he delighteth in his way*, *Psal. 37. 23.*

2. Who are led? None but such as are especially prepared for it, see *Psal. 25. 9.* *Them that be meek will he guide in judgment, and teach the humble his way*, that is, he will first lead them into that grace of humility, and after into the receiving out of his  
fulness

fulness, grace for grace, see *Job. 1. 16.* for his fullness is repletive and diffusive, of abundance, and redundancy of plenty and bounty.

3. Whither doth he lead them? Into his love, and the patient waiting for Christ, *2 Thess. 3. 5.* He rectifies their crooked hearts and distorted affections, that stand a cross to all good, till God sets them to rights; mens persuasions are but like a key to a lock thats out of order, till God co-operate and help out.

4. By what doth he guide them? *I will guide thee with my eye,* see *Psal. 32. 1.* Men use to have those things in their eyes, that they have a great care of, so hath God too, and there are influences in Gods eyes, his eyes are upon his people for good. 1. Mans great need, as he hath in him, all the seeds and principles of all things in the world, so called a little world, so hath he the seeds and principles of all the changes in the world, 2. Gods aim, to fit him for eternity, which is the longest, and the shortest thing, longest in regard of duration, and shortest in regard of apprehension, no more tedious shall Heaven be than one minute.

3. How God acts to his people-ward when he leads them by his Counsels; for these actings of God must be our affectings, to see thee, oh Lord, as I have seen thee in the Sanctuary, saith *David*, to feel thee, oh Lord, as thine feel thee in their Souls, saith every beleeving Soul, we are appointed, diligently to take heed unto the foot-steps of Gods appointed in us, others, and all.

1. His

1. His expressions concerning them, exalting his free grace, *I will be merciful to the sins of Ephraim, for I am God, see Hose. 11. 9.* And it is the substance of the new Covenant between him and his, see *Jerem. 31. 33. I will put my Law in their inward parts, and write it in their hearts,* he will do good, because he will do good, and because he is good, he chuses for his love and loves for his choice:

2. Our experiences then of such a love accrewing to us, *Oh how sweet are they! sweet as the Honey, and the honey-comb! He loved me and gave himself for me, Gal. 2. 20.* The pitch and power of particular faith, when the Soul can individuate Christ, and appropriate our Lord, unto, and into its own self, then is the truth of triumph: *Luther's motto was, Christ liveth,* and had wont to say, That if his Master were not alive, he did not desire to live one hour longer.

But the only and all-sufficient instruments are Gods Word, Gods Spirit.

These weapons through him that wields them, see *2 Cor. 10. 4. 5.* are mighty to overthrow, lead captive and subdue all to the obedience of the King of Kings and Lord of Lords, so is the name written on his Thigh, where his Sword hangs.

The subject wrought upon is the heart, on which they only can operate, that deceitful depth he, the Lord, only searcheth, by the word and by his Spirit, the candle of the Lord, see *Heb. 4. 12, 13.* all is naked for the outside, and open, and dissected for the inside, to it, and him.

To which the Lord gives such satisfaction, that  
it

it never seeks any guidance from elsewhere, it comforts it self in, and complies ingeniously with God : See that sweet place, *The Lord shall guide thee continually, and satisfy thy Soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a Spring of water, whose waters fail not, See Isa. 58. 11. He that is not contented with Jesus, accursed be his delight.*

See the contrary Prov. 1. 30. *They would none of my Counsel, they despised all my reproof;* can it be that all his reproof should be despised? It almost comes to pass that we will not give him leave to have mercy upon us, said that wise man : But let us see, yes it is possible that all Gods reproof may be despised; for not to have a care of following all Gods counsel, is to follow none, not to have a mind that regardeth all Gods reproof, is to despise all, see that *1am. 2. 10.* and seek the understanding thereof, the godly keep those Commandments which actually they break, the wicked break those which they seem to keep.

I am now come to the fourth point I promised, that is, what is glory? In the notion, it is a clear knowledg of God with his praise, which is not to be dis-regarded, to consider God and conceive of him as he is described in his word, and related to his people; is to sanctifie him in our hearts, and to make him our fear and dread, *1 Pet. 3. 15.* as it is there.

There's yet another definition of glory; it is (saith the Father) a speech of many consisting in ones praise, when we joyn in the commendation of

a person or thing which is worthy of commendation, so he, see *2 Tim. 1. 12. I know whom I have trusted*; when we set to our seal that God is true, and we believe that out of his free grace he hath adopted us, and that he is both able and willing to fulfil his promises, we honour him.

Glory here is not to be understood of eternal life onely, though that eternal happiness, and happy eternalness be all in all: But it signifies all the blessings that we enjoy whatsoever, for in them we taste God and glory too, while they come swimming to us in Christs Blood, and are sanctified to us by the word and prayer, see *1 Tim. 4. 4. Doves* (it is observed) at every grain they pick, look upwards, as giving of thanks.

It was a precious and pathetical observation of that Scottish Divine, that he did eat, and drink, and sleep eternal life, in ordinary practise:

The Law of all tenures, of all men, and all things, is that, *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God*, for the stamp and the interest of nature is, that every Being serve the chief Being: But in three special acceptions I find the glory of God used.

1. The mercy of God, whereby he getteth glory, see *Eph. 3. 16. According to the riches of his glory*, that is, of his grace, as it is to see, *2 Cor. 3. 18. from glory to glory*, that is, from grace to grace, fulness of grace is the best thing in glory, other things, as peace and joy, are but the shinings forth of this fulness of grace; nothing more provides for the revenues of his glory, then our grace.

2. The duty of man, wherein he getteth glory also,

also, see *Mat. 5. 16.* *Let your light so shine before men, that they may see your good works, and glory your father which is in Heaven;* the Father calls our good works, unanswerable Syllogisms, invincible demonstrations, to confute and convert Pagans; it is reported, that at the martyrdom of one *Cecilia*, four hundred were converted by her constancy and exhortations.

3. The felicity of Heaven, *Rom. 5. 2.* *Rejoice under the hope of the glory of God,* and see *Luk. 24. 26.* *Ought not Christ to have suffered these things, and so to enter into his glory?* fitly called his, by purchase, possession, and the participation thereof, which he intends to all those which are his members; so he prays for us, *Joh. 17. 24.* and will not be long without us; he is not said fully to enjoy without his, as we are not without our relations with us.

5. What is it to receive into the glory? to take advisedly in; men are said to receive money, that is to see the sale and goodness thereof, see the use of the word, *Rom. 14. 3.* *For the Lord hath received him,* that is, for his household servant, which *David* counted a greater dignity then to be King of *Israel*, and *Justinian* the Emperour had wont to stile himself the meanest of Gods servants: tale

There is a charge given, and the Exposition thereof in 2 *Ep. John 10.* *If there come any to you, and bring not this Doctrine, receive him not to house, neither bid him God speed;* see the charge, do not harbour him; the Counsel of *Tholouse* in their constitution against the *Albigenses*, whom they mistook for Hereticks, was, *We decree that house to be pulled down that harbours an Heretick.*



See the Exposition, *Neither bid him God speed*, we are not to shew love where there's hatred due; *I hate every false way*, said *David*, and I shall look upon *Auxentius* as a Devil, because an *Arian*, said that great *Hilarius*, out of a zeal no doubt for truth, every least piece whereof, ought to be preserved as the filings of Gold.

1. There is a command, *Mat. 25. 21. Enter into thy Masters joy*, thou shalt be welcome, thou shalt be received; it is a joy indeed more fit for the Lord then for the servant, but enter into it, thou hast leave; he hath commanded thee, which opens and no man shuts, and shuts and no man opens.

2. There is a contrary, *Mat. 25. 10, 11. And the doors were shut*, there was no taking in, no receiving into glory; opportunity's headlong, and time lost irrecoverable; it behooveth us therefore to be abrupt in the works of our preparation, least we cry out as he once on his death bed, *All too late, all too late*, upon every moment depends eternity, God hath hang'd the heaviest weights upon the weakest wyers.

By the opening of these five things thus unto you; the meaning of the Doctrine may be made plain to you, that God doth receive into glory in Heaven, those whom he hath first guided by his counsels on earth, in *sum* thus,

1. The Lord lifts up his Word, calling it his Counsel, and the mind of Christ, see *1 Cor. 2. 16.* and let us see to it, that we evidence our communion with Saints, by our communication of his secrets to us, as to salvation.

Casts down man in consideration of his self-nothingness

nothingness, such a spirit as that of the Publican, *Luk. 18. 13.* is hugely needful, and as much neglected; there was much in little, and the Publican prayed much, though he spake little, and indeed the hottest springs send forth their waters boiling.

3. From his heart speaking to our hearts in the matter of his Counsel of us; he takes no pleasure in the ear, only the obeying from the heart, that form of Doctrine whereunto men are delivered, *Rom. 6. 17.* is all in all; our lives should be an exposition of every divine proposition, as the wax and the seal.

4. Shews us his glory in grace, the favour and first fruits of glory; when we tast and see how good God is; in every good thing of his, one says, as often as I read *S. Paul*, me thinks I see not words but wonders; In fewnesse of words he hath all fullnesse of matter, so we may say of our God.

5. Does all with reference to glory in glory, that is his, and it should be our end, and therefore to get our Bibles stamp't in our heads, and ~~were~~ *were* the counterpoint thereof in our hearts, that we may be manifestly declared to be the Epistle of Christ, see *2 Cor. 3. 3.*

It will be now very needful to lay down some reasons of this truth, that so the same may stick the faster, and be as a nail fastned, see *Eccles. 12. 11.* It is said of *Judas* and *Silas*, that being Prophets they exhorted the brethren with words, & strengthened them, *the Syriack* reads it not, with many words, but with rich words; Now that this may be a rich word, see the Reasons.

*Reas.*

*Reasf. 1.* Thus the Author, God, is made amiable and admirable in his justice and mercy, the paths of mercy, of mercy and truth together, the good ways, the good Gods ways, are most excellent, and in the softned heart, God writes these things, puts an inward aptness, answering these things, as lead answers the mold, as tally answers tally, or as one Indenture answers another; see that or rather desire to feel it in your hearts, lest ye reject the Word of God, and then what wisdom will be found in you.

*Reasf. 2.* So the act in the hand of an holy Agent tends to a full discovery, and a free recovery, he is leading his people continually toward the way, the truth, and the life, the Lord Jesus; *Lyppsius* writes thus of *Seneca*, that he was a brave man, and of a brave spirit, and (saith he) he infuseth the same into them that read him: Let our merciful God do so to us, when we read Scripture, which is indeed the rich Treasury of truth, and a very world of things, most worthy to be known of all men.

*Reasf. 3.* So the subject, poor mankind is warned of his dignity and duty, faith and obedience, faith to believe the Scriptures to be Gods counsels, and obedience to hearken thereto. There's a question, *Prov. 22. 20. Have not I written to thee excellent things in knowledge and counsel?* and then see ver. 21. the end of this writing, They are the words of the chief, (so the Hebrew is translated) that is, to be spoken by the chief, and heard by such, and to know their truth, and answer thereto, is all.

*Reasf. 4.* So divine means, in their institution and blessing,

bleffing, as for example, Gods Word and his Spirit are honoured; the King must be held in these rafters, our thoughts must be established by these counsels: *Solomon* calleth his Proverbs *Master-sentences*, or leading words, such as should rule and bear sway in our whole lives: *Theodosius* the second is reported to have written out the books of the New Testament with his own hand, and out of it he read and prayed, with his wife and sisters.

*Reas. 5.* So Gods meaning is visible, we have the mind of Christ; our Religion in our relation, Gods design is lovely to lead unto, and into glory, oh that we could study to know the gift of God, see *John 4. 10.* *Charles* the fifth when he was baptized at *Gaunt* in *Flanders*, had seven Princely gifts bestowed on him at the Font, his father gave him the Dutchy of *Lutzenburgh*, another a silver Head-piece, and another a golden Sword, &c. saith mine Author, but the Abbots gave him a fair Bible, with this Inscription, Search the Scriptures, the best gift of all.

And so we come at the last to the Application of this Doctrine, Is it so then that God doth lead them by his counsels here, whom he will receive to glory hereafter?

1. This truth surely then is not to be read, or to be heard only, nay not to be understood, assented to, or believed only, but to be 1. Loved with a great deal of Love, a duty which shews its danger if it should be neglected, as much as any that is enjoined us, see 2 *Thes. 2. 10.* *Because they received*

not

*not the love of the truth*; this is the great Gospel-sin and alwaies punished by God with a tripartite vengeance, to wit,

1. Strong delusions.
2. Vile affections.
3. Just damnation.

Heed, and read too; for if the Father said true, that books are the fruit of the mind, as children are of the body, to neglect Gods book, must needs be sad, and we shall find one thing, That though we are but weak, yet the Word of God will be strong.

2. Lived over, He that read over the 119 Psalm, said of it when he had done, these words are not to be read, but lived; or as S. *Hierome* of his *Nepotian*, that he used to make his heart the Lord Jesus his Library. There are certain Canons of holy Writ, which when read over once, would be prayed over, and wept over too; such are that, *Heb. 12.14. Follow holiness, without which no man shall ever see God*, where observe two things irreversibly in charge, what will be required of him that shall see God: namely, holiness; and then how any man may come by such an holiness!

1. Truth is a Queen, and commands her own entrance, she does not sit and beg audience, I read of her that offered her books to sell to a great person, and being refused with disdain, burnt some of them, and he that was so proud at first, was glad to give her her price for the rest; what will become then of such, as term Scripture Inkhorn Divinity, &c?

2. Truth is appointed to try, and to be tryed:  
These

these two noble ends she proposeth to her self, to try all rules and wayes, and be her self, tryed by her self, and by the works which she doth in the world, which indeed they that run may read; for the Oracles of God have done the miracles of God, the blind have seen, the deaf have heard, &c. and our times are not as those wherein he said, that if that unlucky *Luther* had not started up, he would not have doubted to have perswaded the people to have eaten hay and stubble.

2. It must needs be a destructive deceit to cast off all Gods counsels, and yet to catch at all his comforts: The Apostle speaks of the efficacy of error, strong delusion, see *2 Thes. 2. 11*. Ther's one Religion (Popery) of which you can say nothing, but that it is a great lie, of that the Centurists say, and not without just cause, that all the old Hereticks fled, and hid themselves in the Popish Clergy; they of *Genoa* shew the Asses tail, whereupon our Saviour rode, for an holy relique, and perform divine worship to it; they of *Bargas* shew to great Personages a crucifix, as if it were Christ himself, telling them fearful lyes, and so are they deceived by others as thousands amongst us, are by our selves another way.

But alas the Center of the earth may be as soon dislocate, Hell become Heaven, and the Sea be turn'd into dry Land, as that grace and glory should have a divorce sued between them, or that men should despise God, and not be despised of him; some directions therefore I shall offer you as to this point, that you be not unwarned though unarmed.

G

1. Learn

1. Learn to honour Learning and learned men with a very great deal of esteem, one of them saies upon that *Heb. 11. 8. without Faith 'tis impossible to please God*: How shall he please God whom God pleaseth not? It is very true, Gods ways, his word, his people please us not, and then judg ye whether we can please God.

2. See what Arguments you can draw to convince you effectually, that the Scriptures are the word of God; for this will be very useful, and none so convincing as that; I cannot but think it to be a word above nature; for it hath and daily doth work in my Soul a work of true and saving grace: See *Jo. 15. 24.* Such an argument hath no fellow.

3. Witness to the world that you have found that in Gods word from which nothing else shall be able to draw you, that is, to say you have found God there, thus reasons that great Apostle, *Gal. 4. 9.* You have known God, or rather are known of him, and do ye turn back to beggarly things? Can ye find more in any thing than in God?

4. Consider much, He that wrote that work of consideration, and dedicated it to the Pope, laid the division of consideration thus.

1. What art thou by nature?

2. Who in thy person?

3. What a one in thy manners?

If ever the application of such a piece of our Religion as this come to be laid near the heart, sure it will both warm and warn exceedingly, he laies it to the heart of the Pope thus.

1. You are a sinful man by nature.



2. In your person the great Priest.

3. But what manner of man you are in your manners, you had best see to that, as if I should say to my self, or to any other man thus, you are a sinful man by nature, but you are a Master of a Family, and have Servants and Children too under your care and charge: Now what manner of Man are you in the midst of these relations of yours you may remember him that said, *I and my household will serve the living Lord, see Josh. 24. 14.* And ther's none other safe way to safety it self, one great persons house was called a Court, an University, and a Church, and God blefs our Families with more Religion at home.

3. The skill and will to set your Souls in this blessed Souls stead, to say *I know whom I have believed, 2 Tim. 1. 12. and I am perswaded that he is able to keep that which I have committed to him against that day,* here was not a faint hope, or a conjectural confidence, but a Plerophory of Faith, because as the Father renders the reason, he that of his free-grace hath adopted me, is both able and faithful to fulfil his promises: A child that hath any thing to keep, cannot better secure it, than by putting it into the Fathers hands to keep.

We shall be sure to be safest, if we commit our selves wholly to God, and seek not to part stakes with him therein; the Ship that is part in the water and part in the mud is soon beaten in pieces.

See the stately triumph of that Heavenly mans Soul, who said, Let him that dyed for my Soul see to the Salvation thereof, one of the stately ex-

pressions of that excellent *Luther*, and such will be the state of such stately Souls as his, whose hearts are set on nothing so much as to follow the Lamb whithersoever he goeth, and his journey is from grace to glory.

1. Then hear what the wise man saith, *Eccles.* 4. 14. the wise mans eyes are in his head, the wise man is best able to judg of such a one: There is no living creature, which hath an head & not his eyes in his head; but the meaning is, that Christ is the head of a wise man, and that his eyes are fixed upon Christ, every wise man thinketh on him with the whole intentions of his mind, a Member of whom by Faith he considereth himself to be:

He hath his eyes in his head, because he hath his sight and his mind lifted up unto the highest things, he meditateth Heavenly things, he thinketh on the things of God, he mindeth not those things which are seen, but those things which are not seen. As God hath wisely placed those keepers, the eyes in the head, from whence their sight is able to reach far, so a wise man placeth his sight, that is, his understanding, ( for that is the eye of his Soul ) in his head, that is so, that he may be able to discern those things which are afar off, as namely, what shall be at death, what after death, what account he shall give to God, what the damned suffer in Hell, what in Heaven the blessed enjoy.

When the contemplative power of the soul is busied in worldly things, the eyes are not in the head, but in the heel, which the Serpent pursueth and biteth with his teeth, a wise man.

*Seeth*

*Seeth what is past,*

*Foreseeth that is to come,*

*Ordereth according to both :*

In order hereunto, read that Letter which is written to the creature from the Creator; read I say, having thine eye on Gods end, it was a Motto.

2. Then see what example our deceased hath left to you; Here are two eyes upon two ends, namely, Grace and Glory, you cannot think of any more excellent settling, though your Organ and Object too had as much done to it, as the Spirit of grace useth to do on this side our Countrey: One said he was born to see the Sun; another, and no mean one neither, said he was born only for repentance; it was a savory expression, well becoming a sinner; Repentance is the fair child of a very foul Mother: Her soul seemed to be drawn out unto those things to which ours also must be exalted, or we shall be undone, namely,

1. *Our danger because of sin.*

2. *Our deliverance by our Saviour.*

3. Our Gospel duty, having once tasted how good the pardon of sin is, *To glorifie God on earth, and enjoy him in Heaven*, is the sum of Scripture, which once truly received, keeps out worldly cares, dulls carnal delights, strengthneth faith, inflameth love, directeth the whole life secretly, yet sweetly, draws a man above the world, above himself, and makes him converse with God; the Father remembers certain women so devoted to their souls, that they forgot their bodies.

4. Here is a sad Reproof, and no less terrour,

unto

unto all the stubborn in heart, such as neither regard the things of grace nor glory, such as go on in the stubbornness of their hearts, adding drunkenness to thirst, and say, tush, I shall have peace, and blefs himself in his own heart; the portion of such people they themselves may read, *Deut. 29. 19, 20. The Lord will not be merciful to that man, but then the wrath of the Lord, and his jealousy shall smoke against him, and every curse that is written in this Book, shall light upon him, and the Lord shall put out his name from under Heaven.*

It is observed, That the very Turks at this day, do so admire *Moses*, that if they light upon loose and torn Papers, wherein any thing of his is written, they take it up and kiss it, and shall we despise so great salvation of our Messias?

1. Such people as these must to School, and learn Rudiments, what in sober sadness is, and ought to be called wisdom and folly, for this is a very sure rule, and never to be forgotten; That we do not attain to the true God, but by false deceivings, nor to the true evil but by deceivings in the truth, *Solomons* books are on purpose for this; One of the learned gives an account why *Solomons* sayings were called the *Proverbs*, because he says, such sayings were used to be written by the high-ways, either to think upon in their own minds, or to confer with others.

2: There are Canons in Gods Counsels, which are given with a great deal of gravity, and if not so received, we lose by the hand, they were left upon record for us, and that our children after us might understand

understand the fear of the Lord, when the word of God shall dwell richly in us in all wisdom, and spiritual understanding.

The Canons of holy Writ, as I said before, some respect,

1. His Honour and Service; there's one Canon for that, *Joh. 4. 24. God is a Spirit, and those that worship him, must worship him in spirit and in truth*, God is not a Spirit, to speak properly, for Spirit signifies breath, which indeed is a body; but because it is the finest body, the most subtle and the most invisible, therefore immaterial substances, which <sup>we</sup> are not able to conceive, are represented to us under this name; and it was well observed by a learned man, that all the letters of the name *Jehovah*, are spiritual, to teach that he must be worshipped, with that which is opposite to formality, &c.

2. Our Holiness and Sanctification, there's another Canon for that, *Heb. 12. 14. Follow peace with all men, and holiness, without the which no man shall see the Lord*; now he that will teach well, must learn to distinguish so, and that carefully.

1. What is this Holiness? It is two fold.

1. Our conversion Holiness, whereby we are entred into the Church, of which God says, that *Except ye be converted, and become as little children, ye cannot enter into the Kingdom of Heaven*, see *Mat. 18. 3. turn from our selves and be as children, in simplicity, humility, innocency, ignorance*.

2. Our conversation Holiness, whereby we continue in the Church:

2. Why will not God admit that without such Holiness,

Holiness, men shall ever see him to their comforts:  
See Reasons.

1. In conversion we receive another spirit, *Joh. 3. 6. That which is born of the spirit is spirit*, the Spirit of God acts all his.

2. We retain another root and principle, for if any man be in Christ, he is a new creature, *2 Cor. 5. 17. As the root, so the flower.*

3. In conversation Holiness we take our work, *Joh. 17. 4. The work which thou gavest me to do, I have finished.*

4. For that we take our wages in due time, or according to our work is our wages, and there are degrees of glory.

Thirdly, The last thing in this Use is, That men see their duty and danger too, and pray for the holy Spirit to be convinced thereof, even the Spirit who leads by the truth into the truth, and all the truth; and to that purpose be conversant with such Scriptures as that, *Pro. 1. 24. 25, 26. Because I have called and ye have refused; I have stretched out my hand, and none would regard; but ye have despised all my Counsel, and would none of my correction; I will also laugh at your destruction, and mock when your fear cometh.*

. If any shall here ask such questions as these: Can the gravity of wisdom do either? Can the goodness of God laugh at calamity? Can the sweetness of his nature mock at fear? I answer, that if sometimes laughter be used, it answereth to the things themselves; for many things are so to be refuted, so to be reprov'd, least gravity may seem

seem to give too much respect unto them, and is it not very just that their laughing at instruction, should be punished with laughing at their destruction? It is a sweet sentence, *Prov. 7. 4. Say unto wisdom, thou art my Sister, and call understanding thy Kinswoman*: He that knows not his own flesh and blood, we count him a singular Idiot, so doth the Lord all such as are unskilled in his word. Such stories as are excellent to this purpose, I leave the Learned to peruse in *Aug. de Doc. Christ. Alsted. Chron. pag. 267. Euseb. lib. 6. cap. 3. &c.*

5. There cannot be surely any greater engagement to the heeding of any thing, then there is of the regarding of this; 'tis true, every duty we are exhorted to, is for our profit, and upon that account hath, or should have tye enough upon us, if we were wise, and we shall find that this will be irreverfible, That the two which God hath joyned together, namely counsel and comfort; Man is by no means to endeavour to put asunder, therefore the doctrine must needs be of huge import.

But yet I shall endeavour to shew you, that there are some Texts and Truths which seem to binde more, and to carry in their front reasons more cogent to obedience.

See one text, *Jer. 21. 7. I will deliver Zedekiah King of Judah, and his servants, and the people, and such as are left in this City, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-rezzar King of Babylon, and into the hand of their enemies, and into the hands of those that seek their life, and he shall smite them with the edge, &c.*



An Expositor saith of it, that it consists of forty and two words, and of letters, one hundred and sixty; it seems he was very exact in the account and consideration of this Text; and indeed it is a sad prophesie, as others are not a few in holy Writ, cast your eyes on that, *Ezek. 21. 27.* and remember a rule that I shall give, our God many times is content with small matters, but when he takes state, he will be served so.

See another Text, *Phil. 2. 12. Work out your own salvation with fear and trembling*: every word carries a great weight, 1. The attempt, work. 2. The exactness thereof, to work out and perfect. 3. The drift of it, salvation. 4. The propriety, your own salvation. 5. Cautiousness, with fear and trembling. What more necessary then to work? What more exact then to work out? What more excellent then salvation? What more concerning then your own salvation? What more comfortable then to work out our own salvation with care and conscience? So you see the strength of Gods language.

But see one text more, *Iohn 10. 27, 28. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.* See that great Doctor in his *Perseverance of the Saints*, in a most sweet note upon this most sweet place, This is the good Shepherds promise, saith he, and he is now as good as his word, if he suffer his sheep to wander and perish, whom by promise he was tyed so to keep, as that they should not wander as they

they are naturally apt to do to their destruction : So the Doctor writes, and very preciouslly : True grace in it self considered, is easilý separated from him that hath it, but we are preserved through the power of God, by faith unto salvation, *1 Pet. 1. 5.*

But let us see now, here is leading by Gods counsel, and afterwards receiving to his glory indeed ; here's a golden chain of five links, concerning Gods free grace in our salvation.

1. Here's my sheep, theres election.
2. Hear my voice, ther's vocation.
3. And I know them, there's justification.
4. And they follow me, there's sanctification.
5. And I give unto them eternal life, there's glorification.

An in-sight into such things as these, and an interest in them, both together.

1. A direction so sound, as none more sound : I have read of one *Wenceslaus* a King, who going to his devotion in winter time, in a hard frost, and great snow, went bare-foot, his servant followed him in the same posture, till at length he began to fail, which his master perceiv.ing, stood still, and charged him to tread ever and only in his footsteps, whereby he should go more warm and easie. Here was good counsel, like that, where we are bidden to look unto Jesus, *Heb. 12. 2.* with loving, and longing looks, whatsoever would either divert or discourage us, to run with patience seems contradictory, but it is not so.

2. An affection so sacred ought to be to these things, that we may say with *David*, *O how love I*

thy Law, it is my meditation continually, see Psalm  
119. 97.

Sixthly and lastly, the very parts of this doctrine as it hath been opened to you, gives you in a very full direction, which the deceased took care might be set before you for your souls to feed on, she made it her *viaticum*, her *vade mecum*, as a blessed bait in one of her last days journeys : And what are we, that we should think that being whether we will or no, to go the same journey, we shall not want a little such refreshment as well as she ?

For as *Solomon*, like him, and like that spirit that spoke by him, saith *Eccles.* 11. 8. To him that esteemeth long life, suppose thou dost live many years, yea and suppose thou shouldest rejoyce in them all, yet there are days to follow, and they are days of darkness, wherein the light of life shall be quite put out, and the comfort of pleasure quite lost ; and they shall be many, indeed not many, as thy years of life were, that is thy small account, but so many, as that they cannot be numbered, of which it can only be said, that they are many, but it cannot be said how many they are.

For the providing therefore of these days of darkness, getting of direction, affection, and examination, oh how needful ! In very short therefore, I shall over again mind you of the heads of the doctrine, leaving you to your own improvement of them.

1. Ther's nothing worthy to be called counsel but Gods word.

2. A lovely thing then to be led by that counsel.

3. Our

3. Our heart-leading by counsel, to be desired of God heartily.

4. For hereby we begin to sip, and taste of Gods glory here.

5. And at last are taken in to drink full draughts of the water of life even from the fountain hereafter and for ever.

I have read the commendations of a King of Italy thus, when he is invited to a feast, there the blowing short-winded servant doth not put a pile of unpolished silver upon the yeilding Tables, the greatest weight is then in words; for there either nothing is said, or that which is serious : The meat doth please for the good dressing of it, not the costliness, the dishes for their cleanliness, not for their greatness; the presenting of cups is not frequent, so that thirst doth rather blame the rarity of it, then drunkenness refuse it; what should I say much? There thou mayest see the elegancy of Greece, the abundance of France, the ready diligence of Italy, publique pomp, private diligence, royal discipline. Hear and Learn, I have done now, and do only beg, That our Lord Jesus will speak that to your hearts, which I have done to your ears. *Amen.*

*FINIS.*